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The Simplicity of Religion

By CARL S. PATTON

And one of them, a lawyer, asked Him a question, trying him; Teacher, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And a second is like it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matthew 22:34-40).

THE man who asked this question of Jesus was a Pharisee. He asked it in the street. Jesus did most of his teaching, like Socrates, on the corner. And it was mostly by question and answer. So this man asked him this question about the great commandment.

I understand it was a common question, at that time—a kind of standing question. Theoretically all the Old Testament laws were equally binding. But you couldn't keep a thousand laws. Somewhere there must be a kernel to the thing—a heart of it, something which, if you would keep carefully, God wouldn't follow you up so close about the rest of it. This Pharisee said to Jesus, "In your judgment, what is the nub of the whole business?"

There was nothing unfriendly about the discussion from the start. It was an honest question, and Jesus answered it frankly. He had to quarrel with so many people, so many people misunderstood Him, He got so at odds with the Pharisees especially that it is pleasant to observe that here was a Pharisee with whom he found himself in entire agreement. Mark clinches the impression of friendliness by adding an ending of his own to the story, which runs that the Pharisee was so much pleased with Jesus' answer that he said, "Of a truth, Teacher, thou has well said that he is one, and there is none other but he; and to love him with all the heart and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices." And Jesus thus complimented by the Pharisee, complimented him in return; for He pondered his utterance a moment and then said, "Thou art not far from the kingdom of God!" So the whole thing ended as pleasantly as it began.

In all the controversy that ran through the life of Jesus there must have been many incidents like this. It's the quarrels and the squabbles that get into the newspapers. But the pleasant greetings on the street, the nod or the smile at the busy corner, the "good-morning" that makes the day go well, the little chats that reveal deep-seated, unsuspected agreements in politics or religion—that send you on thinking more of the other man because

he agreed with you and more of yourself because you agreed with him—do not get into the papers. So, in the life of Jesus, I imagine, there were many encounters, conversations, and chance meetings like this one, that didn't get into the New Testament but that opened up a great underlying deep of harmony between him and other folks, and that sent him cheered and encouraged along his way.

For here were this Pharisee and Jesus in absolute agreement. And not about some external or trivial matter, but about something elementary. Many of us can agree on the weather who can't agree on the inspiration of the Bible or the League of Nations. As you get nearer to the heart of things there seems to be more difference of opinion. Concerning the incidental, there is no great dispute; it isn't important. The dispute in those days, as in these, was about what is fundamental. And here was this Pharisee, old standpatter, stickler, bitter-ender, champion of the old order—and here was Jesus, the new rabbi from Galilee, reputed to be, already, tearing down the old landmarks, destined, soon, to be the center of a spiritual movement that would sweep the world. Here they stood, face to face. And the Pharisee said to Jesus, "What do you consider fundamental in religion?" And Jesus replied. And the Pharisee said, "You're right—I agree with you; you are absolutely right."

Now, if you regard Jesus as an authority on this matter, and if you want to know what is fundamental in religion, all you have to do is to look at this passage. Here was Jesus' chance, if he ever had it in his life. Now was his opportunity to say, "Oh well, that was all that used to be required of the forefathers, but things have changed since then. You have to go through certain experiences these days that Amos and Jeremiah didn't understand. You have to be converted first of all. And then you have to be baptized. Beside that there are a lot of things you have to believe these days that you didn't use to have to. Have you nothing to say about the Bible, how it consists of all the books of the Old Testament and nothing beyond them, and how it is without error or defect of any kind? If you want eternal life you'd better post yourself on some of these doctrines."

And if he didn't put in anything about these other matters concerning which the church has said so much, why do you think he didn't? Here was his chance, I say. This man had asked him what he considered necessary to life eternal. He could put in anything he wanted to. Why didn't he use it? Why didn't he go further than I have just suggested? For in the light of the practice of the Christian church for many centuries there is a strange omission here. First, last, and always the church has spent her time discussing Jesus himself—who he was, how he got into the world, his relation to God and to the Trinity, and to the human race, in what sense he was human and in what sense divine; and yet—notice it well—when a man comes straight up to Jesus and says, "What's fundamental in religion? What's necessary for eternal life?" Jesus says not one word about himself, or how the man shall feel and think about him, but just says, "Love God and love your neighbor and you'll be all right." Now, if all these things that we have taught about Jesus, and that we still believe, are essential to salvation, necessary to eternal life, Jesus certainly missed the best chance a man ever had to say so. It was a chance he had no business to lose; he might never see this man again; he should get it straight with him now while he had him. But when the man said, "All I see in it is the love of God and your neighbor," Jesus only said, "That's all I

see in it too." "Do it," he said, "and you will be all right."

I am not saying that other religious practices are improper or that other religious beliefs are untrue. But if you think that the only fundamental thing, the only thing on which hang the law and the prophets, the only thing necessary to salvation, the only thing that God will bother you about at the last day—is the love of God and your neighbor, then you might quarrel with many people about this; but there is one man you never could quarrel with about it, and that is Jesus. "On these two," he said, "hang all the law and the prophets," that is to say, the entire system of religion. "This do," he said, "and thou shalt have eternal life."

Two things, then, according to Jesus, make up the sum and substance of religion; two things resting upon each other, growing out of each other, working continually back and forth into each other—the love of God and of one's neighbor. You treat your neighbor right; you take no advantage of him; you help him when he is in need. "But that is morality, that's just ordinary humanity," you say "that's not religion." Well, Jesus seemed to think it was. Religion walks on two feet, he said; and this is one of them. The New Testament writers generally took the same sensible view. "If any man does not take care of his friends," said Paul, "and especially of his family, he is worse than an infidel." John was entirely clear on the same subject: "If a man doesn't love his brother whom he has seen," he asks, "how can he love God whom he has not seen?" And lest any of his readers should misunderstand him, he adds, "If any man says he loves God, and hates his brother he is a liar." I wouldn't be sure he was a liar, but I would be sure he had things twisted somehow. For all sensible men agree with Jesus that morality also is a service of God and a part of religion, and that you can't love God without loving your neighbor.

But you can love your neighbor without loving God? I suppose so. You can never do the greater thing without the less, but you can always do the less without the greater. So you can get along without religion if you want to. You can love your neighbor and serve him and stop there. But I don't know why you should want to. The sweetness and dignity of human life is to be conscious of the goal that God has set for it, and every day to work a little nearer to it. He has set a goal for you and you can go about your business every day, and as part of that business you can love your neighbor, working away in your own little corner alone or with a few other folks, quite unmindful of the fact that in the mind of God there is a pattern for you, and a great hope for you at the heart of God. You can do that, but that never struck me as a very interesting proposition. The folks who have got rid of their religion but have clung all the more desperately to morality have never struck me as having a very good time in the world, always a sort of anemic and an uninspired lot, bound to behave themselves no matter how it hurts them—the world they live in always looked to me something like a dinner with a wonderful tablecloth and knives and forks, but nothing on it to eat—something like a piano without strings, or like home without a mother. But to do good and to be good and to love and serve your neighbor, and all the time as you do it, to know that you are filling in the specifications of a plan larger and better than you could have drawn but that is registered for you in the infinite wisdom and love, to look at this plan whenever you get time and to look back at it and see how near you are coming to it, and to know that in

the love of your neighbor you send your soul out to meet the love that lives in both of you, and in your love of God you knit up into one knot all the threads of love that bind you to all the people in the world—that's religion, and that, to me, is what makes life an interesting, an absorbing, and a wonderful affair.

Blessed is the man who sees it so, and who, neglecting all superfluous and inconsequential matters, keeps close to the heart of it as long as he lives.

Behaviorism

By A. C. McGIFFERT, JR.

CERTAIN psychologists despair of studying human nature in a scientific way. The human mind is too intricate and variable, too intangible and elusive to be plotted and measured like a washing machine or a spiral nebula. The method of introspection is too uncertain. Introspection, as William James once remarked, is like turning up the gas quick enough to see how the darkness looks. Desirous of immediate recognition in the scientific world, these psychologists have turned their attention to the study of human behavior. Here, at least, is something one can observe and measure scientifically. But they go even farther. All human behavior, they say, can be explained without the presupposition that a mind or consciousness exists. With thorough-going consistency they rule the mind out of existence. It is an unnecessary hypothesis. The behaviorist psycologist treats the human animal as a machine—a penny-in-the-slot machine, if you will. Put your penny in; push the plunger; there's your gum—which, being translated, means that almost any desired reaction (the equivalent of the gum) can be secured from, say, a 3 year-old child (the slot-machine) if the right stimulus is applied (which is "behavorist" for the penny).

By the use of methods based on this principle of the stimulus-response bond, as it is called, behaviorists have made discoveries which are valuable for the training of children, in the elimination of their fears, for instance. Not content with elaborating useful method, some of them have proceeded to deduce from the implications of this method a philosophy of life. Objections are being raised on both scores. Psychologists object to the suppression of the use of introspection. Schoolmen object to methods of education that would make the formation of mechanical habits and rote learning the all-in-all of educational practice.

Within the religious world, also, are heard voices of protest against behaviorism. This psychological monster has recently been described by a popular leader as one of the "new challenges to faith."

Before we ask why, let us pause to see what Mr. Watson understands of religion and whether he himself thinks behaviorism a menace to religion. What I am about to say is drawn from fugitive remarks of a single author and does not necessarily represent the attitude of other behaviorists to religion. Mr. Watson is selected because he is vocal, prolific, and readable, and, indeed, the inventor of the name, if not of the methods, of this type of psychology.

Here is his description of a religious man, a deeply religious man:

> He goes to church on Sunday, he reads his Bible daily, he says grace at table, he sees to it that his

wife and children go to church with him, he tries to convert his neighbor into becoming a religious man and he engages in many hundreds of other activities all of which are called parts of a modern Christian's religion. Put all these separate activities together and you have the religious habit-system of the individual.

That is all. That is the whole business of personal religion. Religion to the behaviorists is a system of habits. And, indeed, what more can it be to one who can only objectively observe an individual's behavior? Try to put Jesus into such a picture. You would have to omit his searchings of heart in the wilderness when he faced the portentous question of the use of his talents; omit the agony in the garden when he confronted the problem of his will versus his Father's; omit the hope in his mind when he bade his followers look forward till he should come again; omit the trust with which at the last he commended himself to his God.

No, this behaviorist's account of religion is too impoverished, externalized, bloodless, and meager to fool anybody into thinking that he has here described the real thing in religion.

I suspect Mr. Watson of still thinking of Christianity in terms of the religion he learned as a boy when its theology had not yet become aware of modern developments in science and literature and history and when its vocabulary was not yet naturalized and its liturgy and church edifices were inexcusably ugly. There are a number of men who are having a fine time setting up a straw figure of the church, a caricature, and then knocking it down to their own satisfaction and to the delectation of their raptly attentive hearers. Now I am inclined, on the slightest evidence, to number Mr. Watson among these unscientific, unconsciously ignorant detractors of religion. "We [behaviorists] no longer," he remarks, "look upon the blue of the heavens above as a kingdom in which super-mundane beings dwell, (at least some of us hardy souls do not!)" The exclamation point with which he concludes this comment about hardy souls seems to indicate that he takes great pride in having emancipated himself from the pre-Copernican theology of a section of the Christian church. Does he not know of the multitudes within the churches who have reached the same conclusion and do not think of themselves as particularly hardy therefor? One finds one's self wondering just how Mr. Watson came to be "conditioned" into such an attitude toward religion! Doubtless he is irresponsible in the matter. How long would it take to recondition him to a more generous view? As to the future of religion, Mr. Watson's forecast is that, at least among the educated, it will be replaced by experimental ethics. But whether such an eventuality would prove satisfactory, even to an educated man like Mr. Watson himself, may be doubted when one remembers that pathetic sentence in one of his books:

I hope some day someone will give us a more positive justification of life. Why should an individual go on living when surrounded by serious difficulties, when he is continually hungry, cold, deserted, maltreated, misunderstood, in grief, in pain? A sociology based on the premises of the three "needs"—food, sex and shelter—cannot answer this question. I hope some day someone will give us a more positive justification of life!

Will experimental ethics alone suffice in such a case? Mr. Watson needs a vital religious philosophy of life.

I suppose there are people who are fearful of the effect of this behavioristic psychology on Christian faith because it seems to have eliminated the "soul." Well, if the "soul" can thus be so easily put out of commission as a result of the methods of scientific investigation, I suppose we shall have to yield to the truth. But my private opinion is that this thing we refer to as soul, or personality, this I,

this self of ours will somehow survive even the surgical operations of the behaviorists. If it doesn't, we can well afford to part with it and take the consequences.

Or shall we object to behaviorism because it seems to strip life of all sense of responsibility? Certainly that is what it appears to do. It supports a doctrine of pure determinism. But is this anything new in Christian theology? Shades of Calvin! Determinism has long been a characteristic Christian point of view. Religion didn't cease to operate because of the absolute sovereignty of God; nor did conscience break down because providence had predetermined the whole of a man's life. "Father, I know that all my life is portioned out for me." The Calvinist knew a law of liberty. And so does this strict determinist Watson speak of behavioristic freedom.

But behaviorism, it is feared, also eliminates God! The world is just a huge machine, a godless mechanism.

Now we come to the nub of the objection which many feel to behaviorism. They do not object to its methods of psychological investigation, though they may think them decidedly lopsided and inadequate, the kind of method that pours the baby out with the bath. But it is when the behaviorist begins to philosophize, it is when the scientist turns theologian, that we cannot withhold our protest.

Behavorism seems to lend strength to a mechanistic theory of life. On this account it is feared, because it threatens to destroy religion. If the behaviorist's interpretation of his facts is correct, and if he has taken all the relevant facts into account, then whether we like it or not, whatever religion we may have must not contravene this mechanistic interpretation of life. Now it may be that religion cannot survive this positive veto which the mechanistic behaviorist places on faith in God as an objective reality. Certainly it would require a serious change in our conception of religion. But if the facts of science do veto the idea of God, then doubtless we shall have to get along without it. The facts as Professor Lyman has reminded us, must not be denied simply on the grounds that the consequences of their acceptance are undesirable.

For generations the mechanistic hypothesis has been one of the prized spiritual allies of human thought and progress. The marvels of scientific prediction and control are inconceivable without it. We need, however, to remind ourselves that it is a spiritual thing. It is a hypothesis only. It is a faith and a hope. And there appear to be certain facts which this hypothesis fails to account for. If these facts are indeed facts, the mechanistic hypothesis will have to be modified. It will need to be supplemented by another hypothesis which will account for these other facts.

Among the facts referred to are the conclusions of many biologists that animals are not mere machines. "It is indeed profitable," as Thompson and Geddes write, "to compare a living creature to a machine and a fertile method of discovery to press this comparison to the hardest. Yet the living organism differs from any machine in its greater efficiency . . . . again in this that it is a self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing engine!" Who would call such a being a machine? Even the new Ford isn't like that! Two experimentalists with animals, Messrs. Köhler and Koffka, proffer extended evidence to prove that the higher animals show not the chance development of behavior through crude attempts of trial and error but that apes and other animals give evidence of the recognition of ends and of the conscious employment of means to reach them. How much more human beings! But if

there is purposiveness anywhere in the universe—then mechanism breaks down—for it has no place for purpose.

And behaviorists themselves perceive facts which cause them to speak of motor-sets, drives, determining tendencies, which, as Professor MacDougall remarks, are terms of a non-mechanistic psychology, but thinly disguised.

Now is the mechanistic view an adequate interpretation of such evidence as this? Rather the evidence indicates the inadequacy of the mechanistic hypothesis to account for the whole of life. The conclusion is this: If there is purposive action discernible anywhere in the world, if there is growth and organization, the world is not just a machine. There is need of a purposive explanation, too. Mechanism is not a false theory. Mechanism remains a useful working-hypothesis for guiding detailed discoveries, but it is not adequate. There is still room—nay, justification—for a teleological hypothesis. We are warranted in concluding that there may be a purpose behind and in the universe as a whole as well as in its parts. The religious man calls that purpose, God.

Now I want to go a step further. I have suggested that mechanism alone is an inadequate hypothesis to account for the world. I have assumed right along that at least, so far as it goes, it is a valid and legitimate theory.

But now we must examine this assumption itself. The mechanistic hypothesis derives its strength from its pertinency as an explanation of physical phenomena. But the physical sciences are actually engaged in the process of abandoning, or at least considerably modifying, the mechanistic theory.

Mr. Watson may soon find himself in the predicament in which many a church man has found himself in the past. Time and again theologians have reluctantly reinterpreted religion in order to domesticate it in a new world of thought created by scientific investigations and discovery. Again and again, by the time the theologians have made their adjustment, still newer scientific achievements have so changed the scene, so altered scientific theories, that religion still remains behind the times and appears most unfashionably dressed.

So Mr. Watson and many another behaviorist! Heterodox in psychology as he momentarily is, he is dangerously near being old-fogy and orthodox in his scientific views. For orthodoxy, in essence, is thought that is out of date, out of touch with contemporary movements. Like any other specialist, the behaviorist finds it difficult to keep up with the wider movements of thought. He is apt to think of subjects outside his own immediate field of specialization in terms of their status when he first became acquainted with them, say, in college. That is the price of the professionalized specializations of science, as of any other specialization. It is a price we all pay in one coin or another.

In the case of Mr. Watson, the price he pays to become a specialist in psycology is the repudiation of philosophy. Certain types of scientists are always repudiating philosophy. Philosophy, he says in one of his articles in *Harper's Magazine*, is passing away. Now philosophy is preoccupation with presuppositions. Science confronts philosophy with concrete facts. Philosophy surveys the sciences and harmonizes and interprets them.

You cannot murder philosophy. If you try to, it will rise up in turn and slay you as philosophy is about to slay Mr. Watson. We are living in an era that will be notable in the world's history as marking the beginning of a change in what Mr. Dewey calls "the intellectual climate." Just as the encroachment of the ice cap on the southerly regions of the earth has

affected human life on this planet in the past, so this change in the mental climate will most significantly change our views of life. Such a change "builds cathedrals before the workmen have moved a stone, and it destroys them before the elements have worn down their arches. It is the architect of the buildings of the spirit, and it is also their solvent:—and the spiritual precedes the material."

These sentences are quoted from Professor Whitehead's *Science and the Modern World*. The significance of this notable book is that it publishes news from the realm of mind. It announces to the attentive reader a revolution which is taking place in scientific thought. The stable foundations of physics have broken up. Mechanism no longer dominates scientific thought. What is the use, queries Mr. Whitehead, of talking about a mechanical explanation when you don't know what you mean by mechanism?

It may be a decade, it may be half a century before these revolutionary ideas become intuitive and spontaneous. But the time is not far distant when people will look back at the queer ideas scientists take for granted as being trivial, childish, unworthy of the human intellect. For they will have seen that for the idea of mechanism must be substituted the idea of organism, which will re-establish the reality of individuality, value and purpose. We can afford to wait that day, without becoming too "het up" by the apparent triumphs of the newest psychology.

Behaviorism has aped the manners of physics, with the consequence of mechanizing education and social relations and of bringing religion under suspicion. But mechanism in physics, which behaviorism uncritically adopts, has collapsed. I quote Mr. Dewey:

> If the psychological school which claims to be the only genuine "Behaviorism" could read and digest the [newest] physical ideas, an immense amount of misleading and confusing intellectual activity would be saved the next generation. Psychology emancipated to deal with the behavior of organisms as genuine organisms would be a very different thing in itself and in its educational and social bearings from a Behavorism which adopts uncritically the basic abstractions which have collapsed in their own region. . . . . Without such an abandonment it will carry into human activity and education, with the pretended prestige of science, ideas which are depressing and enfeebling to what is most valuable in human beings, and which most requires some type of scientific control.

Behaviorism, freed from its untimely marriage to the expiring doctrine of mechanism and confined to investigations of the actions of human beings and supplemented by other methods of psychological investigation, will be a wholesome and helpful ally of the life of the spirit.

A New Year Wish

God give you a year of good, friends!
God give you a good New Year!
With never a day when life's highway
Is veiled in the mist of fear;
With hope as the shining beacon
If the goal seem dim and far;
With Love as the light for the darkest night,
And Faith as the constant star.

—OZORA S. DAVIS

Creating Good-Will in Industry

By JAMES MULLENBACH

(*James Mullenbach has been for fifteen years the impartial chairman of the Labor Board established by Hart, Schaffner and Marx and the Amalgamated Clothing Workers. He was recently honored by these organizations in a complimentary dinner given at the Palmer House. The Seminary honored itself by conferring upon him at its last Commencement exercises the degree of Doctor of Laws. Dr. Mullenbach will give courses in social ethics at the Seminary and Divinity School during 1928.*—THE EDITOR.)

THE discontent of labor arises from various sources and conditions in industry—low wages, long hours, insecurity of the job, arbitrary treatment, machine speeding, and others. But one of the deep-lying sources of discontent, and one that is not too obvious, but out of which many of the others spring, is the autocratic organization of industry. By this is meant the organization of industry in such a way that the entire control of the working conditions of labor in a particular industry or business is lodged solely in the hand of the employer.

By natural evolution thus far, the possession or control of the capital invested in a business has given to the employer of this capital the control likewise of all the elements that go into the production of the utility, so far as they relate especially to labor. The employment and selection of workers, the direction of their work in the shop, the wages they are paid, the hours they are to work or to be laid off, the measure of their production, the amount of their output—all has been at the dictation of the employer.

Of course such a description applies to the general condition of the economic life as we find it in those sections where the power of the employer is not limited by any organization of labor. Where labor unions exist, as they do in certain trades and in some sections of the country, some restraint is laid upon the exercise of power by the employer. But industry in general in the United States is still organized on the autocratic principle, and is known as the "open shop" or even the "American plan."

Now the determination of industrial relations by an autocratic principle is clearly contrary to the accepted American theory and practice in other social organizations. In political relations the fundamental American principle is that government derives its just powers "from the consent of the governed." To be sure we have political "bosses," but they exist by reason of the inertia or stupidity of the voters. No political "boss" would venture to claim the ethical sanction for his power that the ordinary employer will conscientiously claim for his. Cultural organizations, such as clubs of various kinds, fraternal orders, churches with rare exceptions, and similar institutions are all upon a democratic basis. In a sense the economic organization of society has not kept pace with the other forms of societary institutions. Industry is still by principle and practice largely autocratic. This term, of course, is not used in any invidious sense, as though employers were "sinners above all others in Israel," but is used simply to indicate that the power comes down from the top rather than arising from the bottom as in a democratic or constitutional form of organization.

Now one great weakness of all autoc-

racies, whether they be industrial political, or ecclesiastical, is that the autocrat cannot know the truth—that is, he cannot arrive, for example, at a true knowledge of the facts of his industrial relationship; nor can he come to a sound understanding of their meaning. He cannot actually know the conditions under which his employees work, or what is passing in their minds, or how he himself and his concern is regarded by those who have so important a relationship to him and to it. He has to depend upon the reports of his subordinates, and these are representatives appointed by himself whose reports are usually not based on actual conditions but are framed on a nice guess as to what the head of the department wishes to hear. Their primary object is to please him, and to tell the truth might displease him and lead him to question their loyalty to himself and his business. If the employer can get no true account of things from the manager, he can be sure he will get none from the workers. No worker will jeopardize his job by criticizing the management. No worker will have the temerity to criticize a manager and gain his ill will in an effort to rectify an injustice. He swallows the injustice and waits with distrust and resentment a better turn of fortune or the coming of the union organizer.

A telling illustration of such a condition of ignorance and suppression is given in the report of the Federal Commission on Industrial Relations. In a hearing before that Commission at Washington, D.C., April 8, 1914, Mr. Joseph Schaffner, secretary-treasurer of the company of Hart, Schaffner and Marx, told the following experience:

> Just a few days before the strike (which broke out in 1910 and was settled in 1911), one of my friends came in and congratulated me on the fine business we had, and the achievement we had made, and I told him I was very proud of it, but I was prouder still of the happy and contented condition of our employes. That was just two days before the strike. I thought they were just as happy then as they are now. I did not know anything to the contrary. When I found out later of the conditions that prevailed, I concluded that the strike should have occurred sooner.

At the time of this testimony Mr. Schaffner had had over three years' experience with a labor agreement and the limitations of his power that went with it—yet, when he was asked whether, if he had the opportunity, he would go back to the old way of dealing with the employes, he replied, "Not in a thousand years." The peace continues to the present hour.

The point of this illustration however lies in the fact that here was an employer, sensitive to the feelings of his employees, eager to have a just and amicable arrangement with them, animated by the sincerest desire to add to their happiness and contentment, with the resources of a great organization at his command, and yet quite in ignorance of what was happening among the workers. His manager was interested in telling him how contented his people were. As his eyes were opened he himself came to believe that the conditions in the clothing trade at the time when the strike occurred represented a "rather common situation."

Now there are employers who have none of this desire to secure co-operation from their workers. They are content to boss the situation and let it go at that. As he does not seek co-operation, so he does not get it. He gets submission, not co-operation, and stores up trouble for the day of wrath.

Of course most employers are desirous of securing the worker's co-operation, though usually on the employer's terms. Some have set up welfare systems, but others have learned that they cannot get the workers' good will by planting morning glories in the windows of the factory. Something more radical has appeared to

be needed. And many employers have reached out for the "company or plant union" as a method of establishing a good connection between the employer and the worker. Some of these attempts appear to be successful apparently in keeping the peace, but it is doubtful whether in the long run they will prove effective. It is a question whether such organizations can gain the requisite independence and virility to become adequate representatives of the workers. One must await the outcome of the experimental period through which such organizations are now passing. What may very well happen is that the old-line labor unions may be set aside and the experiment terminate in a revival of radical and extreme unionism. The tragic events in Colorado at the moment indicate what the development might be.

While some employers have taken to the company union, most employers still carry on under the autocratic system without making any attempt to modify it. One of the attractive elements in an autocratic arrangement is the ease with which the mistakes of management may be shifted to the backs of labor. Where inefficient management requires a lowering of the productive costs, the way of least resistance lies in wage-cutting, lengthening of hours, and other devices for reducing costs by pinching labor.

Bound up with autocratic management is the arbitrary treatment of workers, especially in questions of discipline. As a worker, the writer has not infrequently known of men being discharged simply to keep the rest of the workmen humble and reverent in the presence of the foreman. Under the autocratic form of organization it must be recognized that the full power of the employer is for the time placed in the hand of the foreman who is the direct and immediate representative of the company or business. As he acts, the worker makes his deductions as to the attitude of the employer toward him. Stupid, ruthless foremen are almost inevitably the selection of an autocratic system.

When work is scarce, a worker will take a lot from a foreman before he ventures to rebel. His family and all the other interests of his life are bound up tightly in the job. That job is the most important element in his daily life, and he will endure much before sacrificing it. Hence he accepts treatment which he resents but cannot resist—until the outbreak comes, the insurrection starts, the strike is on.

But all these conditions—low wages, long hours, arbitrary treatment—flow out of the stream of one-man power. Few men in history have been able to use irresponsible power wisely; there have been few Cromwells or Lincolns in human affairs. Employers, whether well disposed or indifferently disposed toward their workers, are themselves the victims of a principle which has not worked well in the other relations of life and is not likely to work well in the industrial relationship.

It is because the application of the autocratic principle in industry suppresses the personality of the worker and lends to the employer a power (which history has shown it is dangerous to trust to one man) that the substitution of a more democratic and human arrangement in industry is bound to come. It is at this point that the church becomes especially interested in the industrial problem. Industrial organization so generally represents this suppression and exploitation of human life that the church is bound to take notice of it. Christianity sets a supreme value upon every human being. Its gospel exalts human personality. Personality is the standard by which all human institutions are tested. How a factory affects the people who work in it, and not alone the kind of utility they produce, is the thing of primary interest to the church, the communi-

ty, the nation. Organized on an autocratic principle, the workers are beset by fear, endure less and greater tyrannies by petty holders of power, become filled with a sense of injustice and wrong that breaks out so frequently in the insurrections that amaze and startle the land. Out of such a situation there is no escape except by the courageous, intelligent and united action of the workers first, and the sympathetic understanding of the citizenship of what such movements really betoken. And the sympathy and understanding do not need to be all on one side. An employer such as Schaffner is as much deserving of sympathy and understanding as his workers. Both employer and worker are caught in a set of belated and complex circumstances out of which they cannot be delivered except by "strong crying and tears."

It remains to point out how employers themselves may help the situation. In former days the typical American was a pioneer. The "American plan" was to strike out into new territory and build a new farm, a new town; develop, indeed, even a new state. Pioneering of that kind has about passed. The adventure of the frontier has gone. But there remains for the adventurous spirit another region where all the daring, the foresight, and ingenuity of the old pioneers can find full sweep. It is in the realm of social relationships, and particularly in that of our industrial relationship.

Whenever I think of this modern American pioneer, I think of Joseph Schaffner. In the spring of 1916 I had met him near his office and said, "Mr. Schaffner, the agreement is about to fall in (it was due to terminate in April after having been in existence since January, 1911) do you think there will be another?" He replied, "Well, as far as I am concerned, there will be one," and turning on me his large luminous eyes with a twinkle in them, he added,

> You know, I think, I am interested more in that agreement than the people are. I am getting along in years and I have no great interest in merely making money, though of course, it is necessary for the company to make money in order to carry on; but as a matter of fact I am more interested in this agreement than in anything else. I would like to leave it behind me as a token of what an employer and his people can do when they want to work together.

When employers of America have this spirit of pioneering—of attempting to carry through a new endeavor for just human relations where too frequently injustice and oppression have ruled; of establishing even at the cost of deep searching of mind and heart, a new spirit and a new method in American industry—then most of its strains will be done away with, and a new day will be upon the earth wherein none shall oppress or make afraid, and where that dark and bloody battle ground of the working world shall be retrieved and brought into some semblance of the Kingdom of God on earth.

Why Preach?[1]

By Fred Eastman

COMING to a chair in this seminary a year ago, and wishing to to become acquainted with you students, I asked some of you to tell me your motives for entering the ministry. Having spent fifteen years in it, I had something of a veteran's curiosity about you young candidates. Would I find you a pious lot with ascetic faces, or a flaming group of young crusaders, or what? No small section of the world today is challenging the preacher's right to exist. By many he is regarded as an obsolete institution, a survival of times of ignorance and superstition. Why should young men with any mettle want to become members of the most underpaid and severely criticized profession in the country?

"Speak frankly," I said. "I do not propose to sit in judgment upon you. I simply want you to help a new and rather frightened professor to get his bearings. If we are going to walk together for a few years, it will be well for me to know where you want to go and why."

You spoke frankly. A fine lot of young men, all graduates of colleges in the East and Middle West, and representing a dozen different denominations—certainly there was nothing ascetic in your appearance. For the most part you were first-year students, and the reasons you gave reflected the college and home backgrounds from which you came rather than the influence of the Seminary. If one were to try to give a greatest common denominator of your motives as you yourselves defined them, it would be something like this:

You come from Christian homes where you saw father and mother endeavoring to influence their children to live a certain quality of life. You saw that quality of life further in some devoted and humble small-town pastor, who was a friend to his people in trouble and a leader in their efforts to understand the mysteries of life and to make living more noble. Most of you have passed through a period in which you scorned the church and the functions of religion. But you have also come into contact with human need—with lives stunted and crushed by sin and ignorance. You have come to believe that religion will meet that need, for you have seen it work out so in some cases. You know that the ministry is an underpaid and overcriticised profession, yet you have seen in it a challenge to your love of adventure and your spirit of altruism. You have little regard for creeds or denominations or church traditions, but high hopes of making the church of the future effective in spiritual leadership. You seem to be headed away from institutionalism and toward increasing appreciation of worship, including ritual. You insist that the aim of the churches you wish to serve must be to foster the quality of life first exemplified and taught by Jesus and seen also in your parents and your home-town pastors. Those of you who are preparing for the foreign-mission field have no thought of saving heathen from hell fire, but rather of sharing with needy peoples what you have learned of the spiritual realities, and especially of the dynamic of the Christian religion for individual and social life. Those of you who expect to work in this country are preparing yourselves to serve in communities of the types from which you came. And finally, you insist that your "call" has not been a supernatural

[1] An extract from an address delivered at the opening of the Seminary year.

affair; you have had no angel visitants; have seen no opening skies. The only call you will admit is the call of human need which you have witnessed among your fellow-men. The only common creed you own is a conviction that in the life and teaching of Jesus of Nazareth is the way to meet that need—the way of salvation for individuals and for mankind.

You wish to serve your fellow-men; you hunger after God; you would follow the Christ. In all this you are honest and frank and unselfish. No seminary could ask of its students better spiritual credentials than these. Men going into the ministry with such motives and such spirit have rich promise of becoming effective pastors.

And yet—and yet—

What is preaching, anyway? In the last analysis, preaching is persuading. That certainly is its New Testament meaning. Preaching is not standing up in the pulpit and telling folks what's what—"giving them hell"—oh no, that is just ranting. Preaching is persuading human beings from one way of life to another. It is persuading them from one attitude of mind and heart to a better one. It is persuading men and women from low purposes to high ones, from littleness to greatness, from fellowship with evil to fellowship with God.

From this standpoint, and reduced to simplest terms, the answer to the question "Why preach?" is this: "Men need to be persuaded." They need to be persuaded from ways of life that lead to war and race hatred and industrial strife to a way that leads to peace and brotherhood and good will. They need to be persuaded from burning up their energies in greed and lust and all the mad race of a machine age to using those energies in building the Kingdom of God. They need to be persuaded from crushing and starving the poetic and creative impulse in their souls to developing those impulses and nurturing them until they flower in life abundant in understanding and friendship and joy.

Now I would point out that the great persuaders—the great preachers of history—Isaiah and Paul and John Wesley and Phillips Brooks—began as you are beginning, with sympathy for the needs of the people and a desire to serve them in spiritual ways. But they did not stop there; or even with acquiring a technique, which is more important than most students realize. They persisted in prayer and search after God until they found a fellowship with him that they had not known before. And when they found that fellowship, they came to possess an inner fire, a passion, that gave them the power to work miracles in persuading men from an old way of life to the Christian way. With many—if not all—of these men, this inner flame burst forth at a definite time. Like Isaiah they could point back to a particular time and say "In that year . . . . I saw the Lord." Dr. Joseph Fort Newton, in a recent article in *The Christian Century*, says:

> In the lives of the supreme preachers one nearly always finds a golden year, a shining day—sometimes a single luminous hour—which gives the key to their career; they ceased to stammer and their sermons moved with the lift and lilt of lyrics. An unknown layman asked Tauler if he knew in his heart what he taught in his words, and he had to admit that he did not. They went together into the silence, and when they returned men heard their own souls speak in his simple, healing words. Who does not remember that golden year in the life of Phillips Brooks when, as if at the kiss of God, his spirit bloomed, and a whiter light from a higher sky fell upon his letters and diaries? One night Bushnell leaped out of bed, caught up into a great joy, crying, "I have found it! I have found the gospel!" Thereafter his preaching had a new dimension, and in prayer he was as a child climbing upon the knees of God and talking with Him face to face. On a Spring day, under an apple tree, young Beecher lay musing, when a sense of the love of God in Christ flooded him

like the soft light sifting through the leaves transfiguring all his days and fusing all his faith to a glow-point of vision which never faded.

These men could persuade because they themselves were persuaded. They could put fire into others because fire burned in their own hearts. They could lead others to the light because they themselves had found it, and it shone in their faces.

There is a contemporary school of psychology which looks askance at such mystical experiences as these great preachers had. Since it cannot explain them, it denies their existence. But the facts of human experience are stubborn things and will not be denied. It may be that future generations will regard this contemporary school of psychology as somewhat blind, or at least cockeyed. For when a frail man like Isaiah or Wesley or Dr. Jones (who wrote *The Christ of the Indian Road*) is turned from frailty and illness into a pillar of strength or a power house of energy, a true science does not deny the experience, but changes its categories and dogmas to fit it.

In any university atmosphere you will need to face the questioning and sometimes the scorn of men who deny the validity of the mystical experience. But, *face it!* As you are about to seek the throne of grace in prayer, don't hesitate or look back over your shoulder to see if some psychologist or philosopher has issued some new book that might make you modify your prayer. Pray on! Search on! If God kindles any heart, it will be yours.

This seminary can hardly hope that you will all turn out great preachers. But we do hope that some of you, beginning with so rich a promise, will persist in prayer and effort until the inner fire flames up in your hearts and you become true persuaders of your fellow men, with power to open the skies for them, and let them see those angel faces smile which they have loved long since, but lost a while.

Introducing The New Directors

By OZORA S. DAVIS

FRIENDS, meet the new members of the Board of Directors! At the November meeting of the Board of Directors three new members were present and were introduced. A similar privilege is now extended to the friends of the Seminary through the REGISTER.

REV. ARTHUR J. FOLSOM. He is the pastor of Plymouth Congregational Church, Fort Wayne, Indiana, to which he was called in 1910. Under his leadership the church has grown to a membership of 1,364, with only 190 on the list of absentees. A new church has been erected, which is one of the most useful and beautiful structures in the Middle West. As preacher, pastor, and administrator, Mr. Folsome presents a combination of qualities which make him a marked leader. He is closely identified with the civic life of the community and is trusted and honored by people of all classes. In the prime of his life, he is giving leadership of the highest type to the church and city. In the larger affairs of the denomination he is keenly interested, and he brings to the Seminary the gift of his seasoned judgment and enthusiastic loyalty.

REV. JOHN GORDON, pastor of the Second Congregational Church of Rockford, Illinois. He is a graduate of Butler

College and of the Chicago Theological Seminary, from which also he received the honorary degree Doctor of Divinity. In 1912 he was called to his present pastorate, and under his ministry the church has grown to a membership of 1,400, with no absentees on the roll. As one passes down the streets of Rockford, when the children fill the sidewalks at the close of school, he witnesses an interesting sight. A man with a round face and happy smile, combining the dignity of the minister with the open approachableness of the business man, is hailed by scores of the children with a greeting; and in almost every case he returns it with the first name of the boy or girl. This is Rev. John Gordon in a close-up which reveals the secret of his influence in the parish and city. He is a preacher of genuine power; but he is also a parish minister of tiréless activity and influence. He is known by the children coming home from school and by the big business men in their offices. In spite of frequent calls to other churches he has remained in Rockford. He is citizen, neighbor, preacher, and pastor in a rare combination. He brings to the Board of Directors intimate acquaintance with the Seminary and the churches, the counsel of an experienced pastor, and enthusiasm tempered by balanced judgment.

HON. WILLIAM E. SWEET, graduate of Swarthmore College, 1890 (Phi Beta Kappa), banker, governor of Colorado in 1923 and 1924, and a fearless champion of freedom. Mr. Sweet is a member of Plymouth Congregational Church, Denver, and Associate Moderator of the National Council of the Congregational Churches of the United States. He has been an influential factor in the work of the Young Men's Christian Association at home and abroad, being a member of the National Council of the Association. Ex-Governor Sweet adds another to the group of outstanding laymen who are members of the Board of Directors, representing the important area of Colorado. He will still further strengthen the Board, to whom is now committed the large financial trust involved in the Lawson gift.

Minds In The Making

By MARGARET M. TAYLOR

ONE does not have to be a thoroughgoing behaviorist in order to become convinced that the individual is what he is largely because of people with whom he has come into contact, books he has read, plays he has seen, and music he has heard, before the end of adolescence. Quite regardless of Mayflower ancestry, or the lack of it, he is conditioned by these influences. With this in mind, and with the desire to give the youngsters what was most needed, I essayed some analysis of the interests of groups of Congregational young people in summer conferences in Minnesota and the Dakotas. The findings should have value especially to those who are engaged in curriculum-building for the church school or the week-day school of religious education.

Under the head of religious interests, the query "What questions trouble you most?" brought varied answers: immortality, the nature of God, Christian faith in the light of recent scientific discoveries and developments, how Sunday should be observed, whether Christianity can really be made to work in a practical way, and "Is religion anything but a lot of sentimentally emotional stuff?" But the state-

ment which especially challenged attention was one found on a half-dozen papers which amounts to this: "Since no one really knows anything about God, and religion seems pretty much a mess, since nothing has been scientifically *proved*, why trouble at all about religious matters—why worry?" Each group was asked, "If you were making a curriculum of religious education for the young people of high-school age, would you include a unit on science and religion?" and each replied emphatically in the affirmative. "Do you know of anyone qualified to give such a course in your church school?" brought suggestions of high-school teachers, Y.M.C.A. secretaries, doctors, lawyers, and college professors, but in no instance was the pastor mentioned as the proper person to conduct the course.

Apparently our young people in the states named are not reading the more lurid sort of fiction either in periodicals or novels. A request for three favorite books brought 80 titles from a group of 60 young people. Those listed by several individuals are: *The Mine with the Iron Door*, *The Scarlet Letter*, *Little Women*, *To Have and to Hold*, *Pollyanna*, *Black Beauty*, *Tarzan of the Apes*, *Just David*, and *God and the Grocery Man*. *The Green Hat*, *The Constant Nymph*, and *Gentlemen Prefer Blondes* had been read by a few but not liked.

This same group, almost evenly divided as to sex, listed 44 magazines read regularly. The *American* led all the rest, followed in order by *McCall's*, *National Geographic*, *American Boy*, *Literary Digest*, *Ladies Home Journal*, *Popular Science*, *Youth's Companion*, *Cosmopolitan*, *Saturday Evening Post*, *Good Housekeeping*, and *Liberty*. These are the popular ones, but there are not lacking readers of the *Scientific American*, *Forum*, *Harpers*, *Atlantic Monthly*, *Christian Century*, *House and Garden*, *Current History*, and a variety of technical magazines. Only one moving-picture magazine was mentioned; and when I asked a smaller group what they thought of that sort of periodical, one polite young person said, "They give me an awful pain." When urged to explain he added, "Aw, they all have the same dumb pictures and the same publicity bunk."

Even young people who live in sparsely settled rural communities, on ranches or in mining towns, manage to see a good many movies. Some attend once a month, some semi-monthly, some weekly, and a few nearly every night.

The Black Hills young people made up a list of 92 favorite motion pictures. Those having the largest number of votes were: *The Ten Commandments*, *The Covered Wagon*, *The Hunchback of Notre Dame*, *The Big Parade*, *Ben Hur*, *The Vanishing American*, *The Iron Horse*, *The Thief of Bagdad*, *The Keeper of the Bees*, and *Beau Geste*. There was a notable lack of enthusiasm for the "society" play and the sweetly sentimental.

A call for favorite movie actors resulted in giving highest places to Thomas Meighan, John Gilbert, Mary Pickford, Clara Bow, Douglas Fairbanks, John Barrymore, Norma Talmadge, and Bebe Daniels.

The one conference in which most of the girls and boys were from cities or towns revealed several who attended movies 4, 5, or 6 times a week. When the question was raised as to the advisability of this, the rather aggrieved reply was, "But, Miss Taylor, there isn't anything thing else to do after supper. We go early and have an hour for home work afterward if we have any to do."

The members of this group also spent several hours a week in dancing. Many said no parental restrictions were placed on them as to time and place. Others said: "Must be in by 1:30," "Can't dance

school nights," "Allowed to attend only one dance a week," "Must come directly home after dance—not ride around," "Cannot attend any unchaperoned dance." This last named restriction was surprising for I had supposed that the chaperone, if she had ever existed in those parts, was now as extinct as the dodo.

There was much interest in, and an inclination to discuss freely, changing social standards. There was no inclination to bar older people out of their councils or to feel that youth possessed all the wisdom of the universe, but there was a decided feeling of resentment toward teachers, preachers, and even parents who talked down to teen-age persons. There was a feeling that boys and girls must have a share in determining rules of conduct, but a general agreement that "there must be rules or there could be no game."

A check of those who spent several hours a week in social dancing revealed that in almost every instance they were the same persons who preferred jazz to other music; however, a gratifyingly large number are interested in the better type of music. Much has been done in the Dakotas for the musical education of boys and girls. Band contests, orchestra contests, and glee-club contests are frequent. Several boys and girls of one of the North Dakota conferences stayed over to participate in a band contest which brought hundreds of people to the county-seat town. Many hear good music over the radio and express a preference for this over jazz and the cheaper sort of popular music.

Another surprise was to find that not only do the young people listen to good music over the radio but a considerable number listen to sermons and talks of a serious nature. Some of the questions brought up in discussion periods were provoked by things they had heard over the radio. A fundamentalist who broadcasts from Omaha was quoted more frequently than any other speaker, but probably a dozen young people have heard regularly sermons from Central Church, Chicago.

The question, "What would you like to be if you could be anything you wanted to?" brought replies from 52 in a group of 60. The results here are fairly representative of those in other groups. Evidently Lindbergh's influence just then was considerably greater than that of Mr. Coolidge, for 5 boys wished to be aviators while only one aspired to the presidency. A wide range of choice was indicated, electrical engineers, teachers, musicians, and secretaries leading. Lawyers and doctors were in the minority, and no one desired to be a minister or a missionary; but neither did anyone wish to be an actor or a dancer.

The questionnaires used to secure most of this and other information were turned in without names attached, so that the writers might feel free to express their likes and dislikes. Some immediate results were requests for lists of recent books worth reading, for suggestions as to the best moving pictures, calls for small discussion groups to consider special questions, and personal interviews with several who had plans or problems they wanted to talk out with some disinterested and unprejudiced older person.

A Library of One Hundred Books

By MATTHEW SPINKA

AS NO workman or artist can work without the tools of his craft, so no minister can do justice to his calling without reading books. Carlyle once remarked that a real university was a collection of books. A minister never graduates from this type of educational institution. To keep abreast of the times, he must be acquainted with the current literature.

Of course, a man may read books without owning them, or may own books without reading them. But there is a certain number of books which every minister would find to his advantage both to read and to own. A great deal of the current literature is not worth owning, and the problem of selecting a library of representative works is not an easy one. One may waste a great deal of money, and what is worse, may squander a great deal of valuable time, on books that are not worth either the money or the time. It is with the purpose of suggesting a small collection of books outstanding in their respective fields that this article was written.

Here is a selection of 100 volumes. That means a comparatively small library, but every book in it counts. The principles guiding the selection were, in the first place, that a specialized library must be built by each man separately; hence, the list represents only the general field of theological literature; secondly, that these books be selected predominantly from recent publications. Of course, as in all other things, judgments differ; another person may make a somewhat different selection. But, at any rate the books here mentioned are outstanding in their field, without claiming that they are the only ones in that category. Large sets of commentaries and dictionaries are not included. It is left to each individual minister to decide the selection of these for himself.

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SOCIAL ETHICS AND RELIGIOUS EDUCATION: W. C. Bower, *The Curriculum of Religious Education* (New York, 1925); W. A. Brown, *The Church in America* (New York, 1922); E. de S. Brunner, *Village Communities* (New York, 1927); E. de S. Brunner, *Churches of Distinction in Town and Country* (New York, 1923); H. P. Douglas, *1000 City Churches* (New York, 1926); E. L. Heermance, *The Ethics of Business* (New York, 1926); L. E. Johnson, and A. E. Holt, *Christian Ideals in Industry* (New York, 1924); Ben B. Lindsey, *The Revolt of Modern Youth* (New York, 1925); C. C. Morrison, *Outlawry of War* (Chicago, 1927); Bertrand Russell, *Education and the Good Life* (New York, 1926); F. H. Stead, *The Story of Social Christianity* (2 vols., New York, 1927); R. H. Tawney, *Religion and the Rise of Capitalism* (New York, 1926); W. Williams, *What's on the Worker's Mind* (New York, 1926); A. B. Wegener, *Church and Community Recreation* (New York, 1924); W. H. Wilson, *Rural Religion and the Country Church* (New York, 1927); W. H. Wilson, *The Farmer's Church* (New York, 1925).

SCIENCE: G. Bradford, *Darwin* (Boston, 1926); G. A. Dorsey, *Why We Behave Like Human Beings* (New York, 1926); J. A. Thomson, *The Outline of Science* (4 vols., New York, 1922).

A library of 100 books needs no particular elaborate system of classification, provided that the owner has read them. Then he is quite sure to find them no matter what their order of sequence. But since a request has been received for a suggestion of some scheme of classification, a brief description of the one in use in the Hammond Library of the Seminary may be presented. The Seminary library is divided into classes to each of which 100 digits are assigned: 0–99, encyclopedias; 100–199, biblical literature; 200–299, church and general history; 300–399, missions and comparative religion; 400–499, philosophy and ethics; 500–599, doctrinal, practical, and ethical theology; 600–699, sociology; 700–799, philology; 800–899, natural sciences; 900–999, literature and arts. These large classes may then be subdivided into smaller units as one desires.

A Filing System for Sermon Material

By Robert Cashman

"HOW many of you men plan your sermons a year in advance?" I asked a group of thirty ministers.

Not an answer!

"How many plan six months in advance?"

Not an answer!

"How many, three months in advance?"

Not an answer!

"How many, a month in advance?"

Three hands went up.

"How many two weeks in advance?"

Seven hands were evident.

"How many plan just a week ahead?

Most of the hands were raised. This was a great surprise to me, for I had assumed that most ministers planned their sermons rather definitely from three months to a year ahead. "How can they gather their sermon material conveniently," I asked myself, "if they do not?" "Where do they put their clippings, their book references, and their memo sheets of thoughts that come to them at various times, if they do not plan considerably ahead?"

"It would be impossible," said one of the ministers, "to plan a year ahead. Conditions change. No one can anticipate his work that far ahead."

"Oh yes, he can," I replied, and I stepped to the blackboard and listed the months of the year, beginning with September.

"What messages must almost every minister include in his sermons?" And the men themselves gave me the answers:

In September?
- Labor Day
- Rally Day

In October?
- The harvest season
- The world-wide missionary program

In November?
- Armistice Day
- Thanksgiving
- The day (or week) of prayer

In December?
- The every-member canvass
- Christmas

In January?
- The message of New Year's
- Temperance Day

In February?
- Father-and-son Week
- Lincoln's Birthday
- Washington's Birthday
- Vocation day—The call of the Christian ministry

In March?
- Education Sunday

In April?
Evangelism and the messages of the lenten season
Palm Sunday
Easter
In May?
Mothers' Day
Memorial Day
In June?
Children's Day
Baccalaureate Day
In July?
Patriotism
In August?
The vacation message

Here, then, were the subjects almost automatically supplied for practically half the morning sermons of the year. In addition to these, which are of universal interest, doubtless each minister could supply half as many more, based upon the program of his own church and denomination, and upon the attitude of his own life and the aims of his leadership. That would leave 25 per cent to be determined as the plans of the minister and the program of his church develop. The anniversary of the founding of the church, for instance, could become an important occasion.

If it is as easy as this to determine a year in advance the general trend of from 75 per cent to 90 per cent of one's sermon topics, why not start a very simple vertical file containing twelve monthly guides, and fifty-two manila folders, one for each Sunday of the year? If a minister preaches two sermons a day, the system would be the same, and the number of folders would be doubled. This plan would apply likewise to prayer-meetings, board meetings, and any other regular sessions of the church.

"But many of our rural ministers do not have your complicated filing equipment," said a man from Kansas. "They do not need it," I replied. A cracker box, a transfer case costing $2.00, a desk drawer, or any kind of equipment that will hold twelve guides and fifty-two vertical folders is sufficient for the needs of this plan.

Let us begin by labeling the monthly guides, "October," "November," "December," etc. Then let us make three entries on the tabs of the folders: First, the numbers, 1, 2, 3, etc., to 52. Second, the date, "October 2," "October 9," etc., to the end of the year. Third, the topic, which should be in plain sight, as "Thanksgiving," "Lincoln's Birthday," "Easter," etc.

What has happened? Like magic, we have turned our work into play. It becomes a game to see that those fifty-two folders are filled with helpful material.

First of all, we will look up our old sermons on the subjects we have outlined, and will file them in the folders for review before preparing the next similar messages. We will add to these the sermons of others on the same subjects, as we find them. Here is a stimulating article in the morning paper on the situation in China. We will clip it out and file it in our folder on "missions." Our magazine clippings and memoranda sheets will find their place in the right files from day to day, as will references to helpful passages in the books which pass before us in review.

As the weeks and months go by, it becomes a pleasure to look ahead. There is no doubt now, in our minds, as to the subject for any given Sunday. The folder is filled with material, and ready for review. October has passed. We may take its material from the beginning of our file, and place it at the end, a year ahead. And the same with November, and the other months, as they come. True, we have preached the sermons indicated, but we have not used all the material.

But on March 11, say, there comes an emergency. Perhaps a public disaster occurs. A special appeal must be made from

the pulpit. The scheduled sermon cannot be used. What shall be done with it? Put it a year ahead and keep building it up. Or perhaps the subject for April 22 has not yet been determined, and this message will fit there just as well.

As a minister begins to develop this plan, he will find himself thinking in terms, not of fifty-two sermons, but two or three times that many. As he continues his reading and study, there come to him thoughts and sources of material on such subjects as "Love, its redemptive power," "Sin, its social effects," "Humility," etc. What shall he do with these, if they do not fit into his scheduled sermon material for the year?

This introduces another file, as simple as the first, but differently arranged. Let us call it "The Subject File." In this file, twenty-six alphabetical guides are needed, and as many vertical folders as there are to be subjects. Folders should not be put into the file until the subject is determined.

In the course of time, this subject file, likewise, becomes filled with helpful material on perhaps a hundred subjects. It is the minister's "meal barrel," his friend in time of need. It takes away his worries. He is ready for any emergency.

Summer time comes. It may be the "let-down" time for the congregation, but not for the minister. It is his preparation time for the months ahead. He begins to make up his program for the coming year. He turns to his filing system. Some of his fifty-two folders are transferred to the Subject File; others are set forward, perhaps a year. Some of his folders in the Subject File become a very vital part of his next year's sermon program. In an almost unbelievably short time, he has prepared himself for the coming year. His folders show him at a glance where he is strong and where he is weak in the accumulation of material. New books must be read on certain subjects; new interviews must be sought; conventions and conferences must be attended for help. The minister knows all this in advance, and sets his goal to meet the need.

Vacation time arrives. Our minister goes away free from care, and comes back rested, refreshed, and ready for his work. There is no note of uncertainty in his sermons. Like interest money on a banker's investments, our minister's filing system of sermon material is working for him more than a year ahead of his needs.

A Prayer for the New Year

Our Father, help us in this good new year
To bring to sorrowing hearts Thy love and cheer;
To face our tasks with joy that casts out fear.

O, grant us vision clear that we may see
How sweet and sacred daily toil may be
When all we undertake is done with Thee.

Like little children, trusting Love's behest,
Set Thou us forward in the new year's quest;
Then bid us work, and leave to Thee the rest.

—OZORA S. DAVIS

Bits of Student Life

THE NEW CLASS

In the entering class we had again this year a group of picked men. Phi Beta Kappa keys are more in evidence than ever; one man in his Senior year was the best out of a class of five hundred in Indiana University; another had been offered an assistantship in philosophy in Wesleyan University; a third is to be one of the chief speakers at the Quadrennial Student Volunteer Convention at Detroit.

But with all their attainments their wisdom was in most cases potential rather than actual. The faculty lost no time in realizing this and taking them in hand. They were uniformly assigned to the prescribed courses, and started the year happily in the daily grind of lectures, assigned readings, and reports. In the Opening Exercises they were formally welcomed to the Seminary and informally told how they should behave themselves. The upper classmen did their part by responding with advice when they were asked merely for information. In short, everything was done to start them off in the right way on the road that leads to wisdom.

SOCIAL LIFE

Wednesday afternoon. The Common Room has changed its appearance: chairs and tables have been rearranged by feminine hands, and all has been made ready for the social event of the week. The guests begin to come in, and the room fills with Seminary men and Training School women, the faculty and their families. Some popular matron is pouring, assisted by a bodyguard of men and women, who see to it that the guests are well taken care of, while Dean Taylor everywhere functions efficiently in her capacity as Master of Ceremonies. There is a sound of merry voices and laughter, and even the stern figures of the old Puritans in the windows look down with an indulgent smile upon the family gathering.

But the social life of the Seminary is not restricted to the Wednesday afternoon tea. One can see it always and everywhere: in the Library, in the classrooms, in the corridors, in the different rooms, but most of all in the washroom. It is here that the restraints of civilization break down and the prospective ministers can be themselves. While one is shaving, another cleaning his teeth, a third shining his shoes, and a fourth stropping his razor, a conversation will start which will range from the R.O.T.C. and pacifism to the best show in town, and from the latest piece of gossip to religion and the future of the church. These and many other subjects are discussed with more heat than light; many a time one will lay down brush and polish to expound more forcibly his pet doctrine, while another will forget his lathered face and stop to answer the heretic in proper terms. Thus the problems of the universe are solved.

AN UNSUCCESSFUL EXPERIMENT

A living example of the evils of organization was seen in the disastrous attempt to institutionalize these discussions in a weekly group which announced its meetings under the pretentious name of "In-Search-of-Religion Group." Here an effort was made to find religion through the method of dialectics. But after a few meetings culminating in a historic evening when the discussion was continued until 1:00 A.M., interest in the group waned and the enthusiasts tried to comfort themselves with the doubtful consolation, "Many are called, but few are chosen." Despairing of finding religion by themselves, they finally decided to call down wisdom from above, and the meetings are now to be continued with the aid of various members of the faculty.

MUSICAL

The influx of talent with the incoming class resulted in the realization of an old dream: a Seminary quartet. It was organized even before school had actually started, and the season was opened with a brilliant performance at the Opening Exercises. It has since functioned at numerous other occasions with increasing success. Its fame has spread far and wide, and recently its services have been sought by a broadcasting station of the city.

Along with the quartet we have seen another dream come true with the special fund granted by the directors for the organization of a glee club. Under the leadership of Mr. Vail, the university instructor in music, such a group has been formed, and they gave us a taste of their achievements at the Thanksgiving Party. At the same time the Training School has decided to give them competition with a glee club of their own, though the strength of the enemy is as yet unknown as they have not made a public appearance.

WORSHIP

The Hilton Chapel vesper services, emancipated this year, are now conducted by the students. There the Seminary gathers once a week for a short devotional service in which common problems are faced and life is evaluated in the light of the teachings of Jesus. The services are beautiful and uplifting, yet the talks are built on the principle that brains have a function in worship and that men may find God best not by the repetition of pious formulas but by an intense and earnest search after truth wherever that search may lead them.

FELLOWSHIP

The whole life of the Seminary comes to a focus in the weekly fellowship meetings on Thursday evenings. Opening with a short devotional period in which those present participate, there follows a talk from a member of the faculty or some prominent guest. The first meeting set a high standard for the year with an unforgettable talk by Dr. Davis, sketching the history of the Seminary, its achievements in the past, its traditions, and its hopes for the future. The talks that followed were mostly on that most important element in a minister's life, his own personal religion. Dr. Gilkey, Dr. Hough, Professor Pauck, and Mr. Dipeolu (our student from West Africa) were some of the speakers. It is in these fellowship meetings that we come in contact with the great past of the Seminary and realize our responsibility for the present: to make ourselves worthy of the men who have gone before us, worthy of the Seminary and the men on its faculty who have given their lives to realize its ideals, worthy of the Master whose leadership binds us together as brothers in a great cause.

—GREGORY VLASTOS

Faculty Recommendations of Books

DEISSMANN

Light from the Ancient East. By Adolf Deissmann. Rev. ed., Doran, 1927. $10.00

Paul. By Adolf Deissmann. Rev. ed., Doran, 1926. $5.00

The Religion of Jesus and the Faith of Paul. By Adolf Deissmann. Rev. ed., Doran, 1927. $2.00

American readers are indeed blessed by the appearance of these three books in English. The epoch-making *Light from the Ancient East* has not been obtainable at the bookstores from the time of the war until November 1927. This new edition has many new papyri not found in the earlier edition. Those who have not read this book and are able to find it at some library and read it, have a great treat in store. Chapter iii in particular gives the text and translation of a long list of papyrus documents from Bible times, with notes explaining the remarkable light which they throw upon New Testament ideas and customs. To read a letter which exists today on the original paper and in the original ink, from an actual prodigal son of New Testament days, is to give a dramatic vividness to Jesus' story.

Similarly Deissmann's *Paul* was for many years not accessible in English. Now there is no excuse for any man who fails to understand that the so-called Pauline theology was really a passionate appeal to individual souls whom Paul befriended. In this book we see Paul, not as a scholar working in a library, but as the international leader who by the power of his personality has given the spirit of Jesus as a living reality to the centuries of history and the nations of the world.

The second edition of *The Religion of Jesus* has just appeared. Because of its moderate price, it is possible for every minister to own this little book and to read it over and over. The book shows the perfect combination of scientific spirit in accurate scholarship with a vigorous faith in the Infinite Father. Deissmann himself is the incarnation of such a combination. Anyone who knows him is on the way to clearness of thought and to vital spiritual communion through Jesus with God.

BENJAMIN W. ROBINSON

DISCOVERING JESUS

By William G. Ballantine. Published by Johnson's Book Store "At the Sign of the Ship," Springfield, Massachusetts. 90 pp. $1.00.

This little book has helped many a minister to find the human Jesus. More than one has spoken to me about it. Every Christian leader should discover sooner or later the naturalness that is in Jesus.

However, it is not necessary to give up the Gospel of John in this discovery. Anyone who reads Ballantine's book leaves it with some very peculiar impressions about the Fourth Gospel.

The Sistine Madonna has been called the greatest painting in the world. It is hardly necessary to point out all the historical defects, flaws, and inconsistencies of this painting, or to take a brush or a knife and make it over.

To be sure, if a man has to choose between finding the heart of Jesus and saving his respect for the Fourth Gospel, he had better give up the Gospel. But there is no need for such a choice.

Ballantine states that the Fourth Gospel "professes to come from the disciple whom Jesus loved" (page 11). Scholars from the time of Westcott, who wrote over forty years ago, have recognized that the last verses of the Gospel, speaking of its authorship, are an appendix written long after the Gospel itself. Chapter xv of Ballantine's book begins with this sentence: "It is not necessary to review the long list of flat sayings" in the Gospel (page 61). The same chapter continues, "One shudders in reading it" (page 63).

In chapter xvi, we read that in this Gospel "the main mission of Jesus was to die" (page 65). There is no mention of the fact that this Gospel records Jesus as saying more than once "It is finished," with the meaning that the work of Jesus was finished before his death. Goodspeed, Scott, and careful scholars in general agree that the primary emphasis of the Fourth Gospel is upon the life, and not the death, of Jesus.

Let the friends of John not be disturbed. While Raphael's Madonna survives, so long will the Gospel of John be the most beloved book of the Bible and the world.

BENJAMIN W. ROBINSON

THE PARADOX OF RELIGION

By Willard L. Sperry, Harvard School of Theology, Cambridge, Massachusetts. Macmillan. 63 pp. $1.00.

Willard L. Sperry has presented within the brief compass of two charming essays a point of view in religion that is claiming wide circles of adherents abroad. The very title, *The Paradox of Religion*, is reminiscent of the tension and contradiction that characterize the most prominent religious leader on the Continent of Europe today, Karl Barth. Overlong have we been saying about God that

> Closer is he than breathing,
> Nearer than hands and feet.

We have almost become patronizing in our attitude toward the Lord of heaven and earth. The note of austerity is lacking in religion that borders on the cheap and the sentimental. This doctrine of the divine immanence interprets a half only of the religious experience. To read Dean Sperry's sixty-three pages is to recover for one's self the sense of our tragic unlikeness to God, of God's cool aloofness. The divine transcendence is rehabilitated.

A. C. MCGIFFERT, JR.

REMINISCENCES OF PRESENT-DAY SAINTS

By Francis G. Peabody. Houghton Mifflin, 1927. 308 pp. $5.00.

This second Harvard book is especially commended to younger men who know how all too easy it is to enter into the hard-won heritage of the past without giving thought to the romance and sacrifice and venturesomeness

which produced the views and the institutions we take for granted. In his *Reminiscences of Present-Day Saints*, Francis G. Peabody, octogenarian author of a series of illuminating volumes, recalls his contacts with Edward Everett Hale, with Samuel Chapman Armstrong of Hampton, Henry Drummond of Glasgow, President Eliot, and others. (Just to write their names is a stirring experience. What a benediction to have known them!)

Particularly interesting to the American student of religious education is Dr. Peabody's account of three ventures of faith, in which he had a prominent part. With the theologian, C. C. Everett, he was associated in the "undenominationalizing" of the Harvard Theological School, to make it as unsectarian as the university of which it was a part. In association with an engineer, Alfred Tredway White, he carried to fruition the experiment he had initiated, of introducing the study of modern social problems into the theological and college curriculum. The climax of the widespread criticism of this innovation was reached in the announcement, by compositor's error, that his instruction was to be changed from a "half Curse" to a "whole Curse." This was in 1881. One wishes that Graham Taylor might retell the story of his similar pioneering at the Chicago Theological Seminary. With the reinforcement of Phillips Brooks, Dr. Peabody brought about at Harvard in 1886 a change from compulsory to voluntary attendance at college chapel. Was not this the first venture of its kind?

These sketches were written in the shadow of family tragedy. In the mellow memories of the past, Dr. Peabody found a retreat from the poignant sorrow of the present.

A. C. McGIFFERT, JR.

THE CHURCH AND THE RUSSIAN REVOLUTION

By Matthew Spinka, Ph.D., New York: Macmillan, 1927. 330 pp. $2.50.

An objective account of recent developments in Russia is indeed a rarity. We have learned to look for propaganda in every article and book which touches on any phase of the Russian situation. And we have generally found it.

Even those who write or speak on the religious situation in Russia are usually biased, either consciously or unconsciously. They are advocates either of a particular religious group or of a particular point of view in regard to the mutual relations of the Soviet government and organized Christianity. In Russia, as in all lands where Orthodox Christianity predominates, it is difficult to know where religion ends and politics begins. So many an American churchman, not recognizing this fact, has permitted himself to be used as a tool for political propaganda.

Not so Professor Spinka. To the instinct and training of the historian, he has brought a knowledge of the Russian language which made him independent of those interpreters who are so often misinterpreters, and which has given him access to original sources. In addition, his knowledge of other European languages, and especially his familiarity with Czech, was a great asset in this study. For one finds a much more objective and fair-minded view of the Russian situation in Continental circles than in America, and of all the European nations the Czechs have the best balanced point of view in regard to the situation obtaining among their fellow-Slavs to the east.

As a result, Professor Spinka has given us a thorough, balanced, and fair-minded historical outline of the recent developments in the Russian church situation. After reading of the complete domination of the Church by the State under the Czar, of the deplorable spiritual condition of the masses of the people, and of the scandalous machinations of the monk Rasputin, one can quite understand why the author is forced to ask: "Is it any wonder that an organization so reactionary, so thoroughly subservient to the tsarist absolutism, should come to be regarded in the same light with governmental autocracy, and that all who desired the rightful and necessary modifications in the system of rule came to think of the church as the second chief obstacle in the path of progress?" (p. 62).

The volume places particular stress upon an exposition of the successive stages in the relations between the Church and the Soviet government. So far we have had more heat than

light thrown upon such subjects as the nationalization of church property, the prohibition of religious teaching in the schools, the confiscation of sacred relics and church treasures, the execution of church leaders, and the place of the *living church.* Professor Spinka gives an ordered description of the course of events and presents the points of view of the opposing factions with accuracy and fairness.

Although the chapter on "The Present Situation" is based on the author's observations during the summer of 1926, fortunately such changes as have taken place since that time tend to confirm rather than invalidate the conclusions reached. According to a recent proclamation of their leader, Metropolitan Sergei, the patriarchal group now stands for complete loyalty to the Soviet government. The way would appear to be open for a unification of the orthodox church forces.

If the orthodox leaders will but profit by the lessons of the past few years and undertake a thoroughgoing reform and modernization of their church life, it may well be that the Soviet government may prove to be a blessing in the disguise of a curse, and by completely destroying the old unholy alliance between Church and State, set the Christian forces of Russia free to do their real work of building Christlike character and a Christian social order.

KENNETH MILLER

ORIGEN AND HIS WORK

By Eugène De Faye. Translated by Fred Rothwell. London: Allen, 1926. 192 pp. $1.30.

Students of church history are always primarily interested in the great characters and leaders of the church. In ancient Christianity there is hardly a more outstanding man than Origen. The eight lectures contained in this volume dealing with Origen's theology can be highly recommended to all those who are interested in the development of Christian doctrine. They outline very clearly the complicated, yet unified, system of the great Greek who first built up a Christian theology by means of Hellenistic philosophy. His doctrine of God, his cosmology, his Christology, his doctrine of redemption and of the final things, are still of strong concern to us, not only from a historical point of view, but also because of our attempt to develop a Christian world-view fitted to our changed and rapidly changing modern life. In studying them we become aware of the thoughts which we are unable or think. We come to know that although in our own philosophy we are deeply indebted to the Greeks, we must cast aside religious formulations and philosophical ideas which are essentially foreign to our experience.

In such a respect this scholarly little book on Origen may help to establish a better knowledge of the possibility of how far we modern men have to use other means than Origen in our endeavor to develop a system of Christian thought.

The only critical question that must be raised in regard to Mr. De Faye's presentation of Origen is that in his attempt to establish the thorough Greek and Hellenistic character of Origen's thinking he is inclined to depreciate a little too much Origen's biblicism. Though in his exegesis, Origen used the allegorical method in order to make the biblical tradition fit into his system of philosophy, he did not use it enough to destroy the essentially biblical features of certain of his teachings. The author could well have paid more attention to the early Christian ideas of the Kingdom of God and of the Spirit as Origen applied them to his thinking.

WILHELM PAUCK

UNDERSTANDING THE APOSTLES' CREED

By Donald McFayden. New York: Macmillan, 1927. 318 pp. $2.60.

This book by the Episcopal professor of history of Washington University, St. Louis, gives a good introduction to the understanding of the Apostles' Creed. It interprets the famous symbol by the old Roman Creed, which was formulated presumably during the second century. The only possible method of understanding these symbols is to explain them by their historical development. A critical evaluation of them can only be obtained by a sketch of their background. In this respect the book is admirably written. In making full use of the historical studies of the last decades, Professor McFayden establishes the religious and scientific presuppositions of primitive

Christianity as given in Judaism. He discusses the fundamental elements of early Christianity as being influenced by Hellenism, and he describes finally the old Roman symbol as a reaction of the young Christian church against the Hellenization of Christianity by the Gnostics and Marcion. He is thus enabled to give an adequate estimate and criticism of the different articles of the Creed.

It must especially be mentioned that he lays much stress upon a definite and clear presentation of the character of ancient science, psychology, and philosophy, without which the doctrines of the Creed can never be understood.

Though one must be grateful for this lively historical study, one must be skeptical in regard to the conclusions which Professor McFayden draws in his last two chapters, wherein he enters the modern controversy between science and religion. Logically, he should have said without restriction that the ancient Creed can no longer serve as a symbol of our own Christian conviction. It has rendered its valuable and indispensable service for times past. We honor it as a great historical document carried over to us from our Christian ancestors. But no emotional weakness should allow us to defend the Apostles' Creed as a symbol which can still demand authority. It is to be desired that, in a new edition, Professor McFayden may eliminate those parts of his fine book which contradict his own presupposition.

In conclusion, the question might be asked whether the author has done justice to the endeavors of Holl, Harnack, and especially Lietzmann, to establish the original form of the Creed.

WILHELM PAUCK

D. L. MOODY, A WORKER IN SOULS

By Gamaliel Bradford. New York, Doran, 1927. 320 pp. $3.50.

The distinguished "naturalist in souls," Mr. Bradford, has given us in the present volume another study of an outstanding personality—that of Mr. Moody, the great evangelist, whose life passion was the winning of souls. It is remarkable how enthusiastically Mr. Bradford can write about a man with whom he disagrees at so many points. He gives Moody unstinted praise for his singular zeal and devotion in the task of winning men to the Christian ideal of life. He permits us to see how Mr. Moody's gospel unified his own character and made his temper, naturally inclined to domineering, relatively unselfish and consecrated. He depicts the great qualities which Mr. Moody possessed and exercised in the prosecution of his life's task, and which, in business life, might have made him a captain of industry. To be sure, he also makes us feel that the lack of educational opportunities did not add to Mr. Moody's effectiveness or power, but crippled him and narrowed his outlook, so that his influence might have been larger had his knowledge been greater. Nevertheless, with the equipment he had, Mr. Moody has done a work which entitles him to a high rank in the religious history of America. The book may be warmly recommended.

MATTHEW SPINKA

A PILGRIMAGE TO PALESTINE

By Harry Emerson Fosdick. Macmillan, 1927. 332 pp. $2.50.

I wish that Dr. Fosdick were not so distressingly successful. Did he ever preach a poor sermon or write a dull book? Did he ever go into his study on Monday morning and weep because he had failed in his efforts the day before? I doubt it. I could forgive him for this, however, if, in his vacation periods, he would let down, smoke a pipe, go fishing, catch nothing but a cold, and then wind up the summer by sitting down with his wife and reckoning up financial accounts, to discover a deficit.

Instead of this, what did he do on his last vacation? He spent four months in Palestine and brought back the most perfect book yet written about the Holy Land. It is so easy to read, so vivid in its descriptions, so contagious in its enthusiasms, that the pages fly by like telegraph poles past the train window. Yet it is not merely a journalistic travelogue. It is a work of brilliant scholarship, comparable to George Adam Smith's *Historical Geography of the Holy Land.* Copiously annotated with Scripture references, and appendixed with a well-classified index, it is bound to be used as

seriously in university and seminary classrooms as by travelers Mediterranean-bound.

He begins with two chapters on the general lay of the land and its historical background, making clear that it is a land of fertility, "of milk and honey," only by contrast with the desert to the south. Then he proceeds to discover the country, following the trail of the Israelites from the critical days at Sinai to the equally critical days of the prophets, and right on down to the hours when Jesus walked those stony roads. He closes with a beautiful chapter on the Palestine of tomorrow. It is this historical and more or less chronological arrangement of the material that makes it so valuable and so much more interesting than other works on Palestine.

Throughout the book we feel that we are not reading simply what Dr. Fosdick saw and afterward wrote down; rather, we are walking over those hills and valleys with Joshua, then with David, then with the prophets, then with Jesus and his disciples, seeing the land through *their* eyes. Dr. Fosdick simply stands by our shoulder and interprets for us. He brings to his task the freshness, the vigor, and the a d venturesome imagination which we have come to associate with his name. And he writes with joy. It is safe to say that this book will not be superseded for many a year. No school or public library, no traveler's steamer trunk, no Jewish or Christian family's book shelves will be complete without it.

All of which makes a great book, and one more success for Dr. Fosdick.

FRED EASTMAN

BIBLE DRAMATICS

By James Watt Raine. Century, 1927. 372 pp. $2.00.

The standards in religious dramatics are rising. Most of the religious dramas now in print are little better than trash. They have been written either for propaganda purposes or out of a desire to make Bible stories more real; but they have lacked the essential elements of drama—character, emotion, and plot—and they have failed to produce a religious effect upon the audience. This was what might have been expected in a field where no standards had been established. Now comes Professor Raine with his book *Bible Dramatics*, designed primarily *not* for juveniles but "for the grown-up young people of a progressive Christian Community." In eleven chapters he discusses the whole process of dramatizing, from the selection of the story to the development of plot, character, and emotion, and gives practical suggestions and diagrams to illuminate the mysteries of stage-lighting and costuming. He devotes more than half of his book to various Bible dramas which he has worked out, and he uses them as illustrations of his brief and pointed discussions. He sets high standards, and provides clear and adequate guidance for those who wish to produce Bible dramas acted by young people (not children) and adults.

The question that remains in the mind of this reviewer, however, is this: What proportion of religious dramas presented by young adult groups should be Biblical, and what proportion should be drawn from our own present-day life and struggle? Increasingly he is impressed with the fact that we need more of the latter type. It would be difficult to name ten good modern plays which hold up the dramatic mirror to the spiritual conflicts of mankind today, and which can be produced by amateurs in a church. This is our next great need in this field. It is as futile for religious drama to confine itself to Bible stories as it is for religion to confine itself to information about the Bible. Religion must make clear the spiritual realities amid the forces that play upon our lives *today*. Similarly, Bible drama must flower in modern drama that discovers and sheds light upon our emotional life in the twentieth century—or it is of little use. It is to be hoped, therefore, that Professor Raine will now turn his experience and insight toward the problem of how to create and produce such modern religious plays.

FRED EASTMAN